

by men and boys who imbibe the idea that labor is degrading, and that they must seek some short road to wealth and fame. The calling does not make the man but a man ennobles the humblest of avocations.

4 Loss of Self Respect. Lawlessness is only another name for the loss of self respect. Lawlessness is hell. The nearer Sodom a young man gets the less regard he has for self respect and the less he cares for the approval of good men and women.

2 Loss of noble purpose. God made you to be a man, to aspire after high and holy purpose in life. To be low and groveling to live for selfgratification is getting into Sodom.

The noblest purpose which can inspire any soul is to live as Jesus did. For the glory of God and the good of man. To be a Christian and to always act the Christian part.

L. W. DITCH.

The Re-gensis of the Race

Text.—Isa. 9: 6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

We are about to celebrate one of the grandest and most important events in the world's history. The world is ready to prostrate itself in homage to the memory of the Christ child. Our minds are carried back to that Christmas morning 1900 years ago when the world's redeemer came to earth and was laid in Bethlehem's manger; and all the sweet and hallowed details of the beautiful story crowd our thoughts—the star, the wise men and the gifts they bring, the consternation and wrath of the king, the annunciation to the shepherds and the song of praise by the angelic choir. What awful grandeur seems to fill earth, air and sky on that holy night; and within the lowly birthplace, what sweet and tender loveliness enfolds the form of the baby boy lying there in swaddling clothes. What exultant joy in the heart of the favored mother. Oh, holy night! would we could convey to the world thy song of "Peace on earth, good will to men."

But what imports this birth more than another, to the race; to you; and to me? Was not the birth of Isaac, Samson, Samuel and John the Immerser, announced by angels? Ah, but these were but signs of the Coming One, which God gave from heaven to prove that he would keep his promise to the woman that "her seed should bruise the serpent's head." For when the sun of Paradise had set by the Creator's withdrawal of himself from communion with the pair, out into the night of death they passed. Sin settled like a pall of darkness over the world. But as the light died away, there was left this promise, which arose like a beacon light to point men to the Coming One, the Redeemer. It became the evening star of the world's night. In its light the prophets and seers scanned the firmament of time; and as it sinks to rest, behold in the eastern sky the MORNING STAR—to gladden the eyes of the expectant watchers,—the day star, the light-

bringer, the Star of Bethlehem. It blazes forth; it scintillates gloriously; it flashes fire;—herald of the coming day. He comes! "The Prince of Peace." The Redeemer. "The Word made flesh." God incarnate in mankind. "The only begotten of the Father." "The first-born of every creature." He comes! and the race is redeemed; *regenerated*. Divinity imparted to humanity. Behold! a NEW RACE—SONS OF GOD! Sing on angelic choir: "Glory to God in the highest;" and reply O sons of men: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Shine on O star! herald of approaching day. The morning cometh. The eternal day dawns. Even now we strain our eyes to behold the first faint reddening gleam of the glorious "sunrising." Soon thou who hast shone as the Star of Bethlehem shalt burst forth as "the sun of righteousness with healing in thy wings:" and hark! we hear a voice saying to Zion: "Arise! shine; for thy light is come, and the glory of the Lord is risen upon thee."

J. ELLWOOD BRAKER.

Ashland, O.

God's Love

God has no pleasure in the death of the wicked, but he desires that all turn from sin and live. The reward of wickedness is death, but the reward of love is life. God so loved his creatures as to intervene and make a way of escape from the penalty of sin. He gave his son to die upon the tree that we might live. About thirty miles off the coast of Japan it is said to be 4,640 fathoms deep, the deepest sounding ever made. So deep that two of the largest mountains in Japan might be placed one on top of the other and still be a quarter mile under water. So the deepest sounding in the sea of God's love was at the cross, where he gave his only begotten son that whosoever believeth on him might have eternal life.

W. A. WELTY.

What Makes a Man Happy, What He Has,
or What He Is?—Luke 12: 15

The man in the company had a covetous disposition. He wanted that which he, seemingly, had no right to. He calls upon Jesus to become his arbitrator; but Jesus declines, and gives the man and the company a lesson in the true Christian life: "A man's life consisteth not in the abundance of the things which he possesseth."

The teaching and principle are so important that Jesus sets about to permanently fix in the life the divine principle just expressed, namely: that life and happiness do not depend upon what a man *has*, but rather what he *is*, by telling them a story, parallel with the covetous man's nature. In the story the man thought that his soul could feast and be merry upon what his bigger barns contained.

How very foolish. Jesus says, "Thou fool, this day thy soul shall be required of thee." Happiness is the result of what a man *is*. This alone is what cannot be taken away from him. What he *has* may very easily take wings and fly away. If a man *is* a Christian, and has no property, he can still be happy. Paul and Silas and Peter were, even after forsaking all. The only safe and happy man, at least reasonably so, is the one who *is*. Paganini, the Italian violinist, *was* a violinist, and his *being* so gave him the power to be independent in the midst of grave hindrances. At a concert at one time, when he touched the strings, one string broke, which brought a smile from the audience; another string broke and there was a more audible expression of mockery; when another string broke many people laughed outright at his discomfort. But Paganini stood forth with his violin as tho nothing had happened and played on the one string, and the crowd ceased to smile but listened spellbound; some of those who laughed at him began to weep, and some even prayed. Man *is* greater than his violin, than his farm, his money.

What a man *is* he carries into eternity. What he *has* he leaves when he lays aside this mortal coil. There are many deluded persons in the world, and some in the church, who think what a man *has* makes him happy. When a man *is*, then what he *has* will increase his happiness.

Z. T. LIVENGOD.

Dreams and Trances

When Isaiah saw the Lord the first that impressed him was his own unworthiness. He said, "Woe is me, for I am undone." When Paul was brought face to face with the Lord he was impressed with his own sinfulness and cried out, "What wilt thou have me do, Lord?"

If people who claim that God reveals things to them in visions now would only be made to see their own sinfulness I could have some respect for what they saw. When they come out of their trances they usually tell us about some one else hanging over the fires of hell. How unlike God's real revelations. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath these days spoken unto us by his Son." Why not take *his* word? Away with you modern dreams and trances.

G. W. RENCH.

MIDNIGHT MUSINGS

J. C. CASSEL

For more than seven weeks I have spent the small hours of the morning at the bedside or chairside of my suffering wife and have thus realized a little what the Savior means when he says "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." Luke 12: 38 We do not spend these unseemly hours of the night in wakefulness, sitting alone under the glare of artificial light except from a high sense of duty